

THE

British Spiritual Telegraph,

BEING A

GENERAL RECORD OF SPIRITUAL PHENOMENA.

No. 12.—VOL. III.]

MAY 15th, 1869.

[Price 1d

A LECTURE ON SPIRIT MANIFESTATIONS.

BY JOHN SNAITH RYMER.

To look into the future, to see where man in Spirit dwells ;—to know his being and existence ;—his pursuits and occupations, has in every age engrossed earth-man. Man craves to know some little of his future, and if by God permitted, tis man's privilege, in this, to aid his fellow man.

In this country and at this day, I had thought, that in the pursuit of this inquiry, I might assume a general belief in Bible history, and in Gospel teaching ; till my eye fell on the pages of a Quarterly, and there Gospel evidence stood forth a dream, the conception a fable, the resurrection an imposture, Christ a liar, and Christianity without a future. I fain hope that this is not the painting of the many, and that I am now addressing men whose faith in Bible history, and trust in gospel teaching, is not to be shaken by the writings of the infidel, even though they be imprinted by the pencil of science, in letters of gold, on the volume of Philosophy.

The Christian, the believer in God's word admits,—he acknowledges a future ; so does the untutored Indian ; and yet of that future how little do either know. Into that future then let us with all humility inquire ;—let us approach the subject with serious earnestness, as one in which we all have great concern ;—let us look to that day, when Abraham sat in his tent door, and Hagar in despair wandered in the wilderness,—when Manoah and his wife were in the field, and Lot was endangered by the men of Sodom :—let us take the Bible in our hand, and unmindful of all save truth, let us unfold its sacred pages ; and there we shall find, that men of God, messengers in human form, descended from on High, and communed with the living as now with man ; bearing to earth their messages of love and joy. “Sarah, thou shalt bear a child.” “Beloved,” said the man of God, to the wife of Manoah, “thou art barren and bearest not, thou shalt conceive and bear a son, and thou shalt begin to deliver Israel out of the hands of the Philistines.” “Hagar, fear not ; God hath heard the voice of the lad, arise, lift up the lad, and hold him in thine hand, for I will make of him a great nation.” “Lot, hast thou here any besides ?—son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place, for we will destroy this place, the Lord hath sent us to destroy it.”

Elija, Elisha, Esau, Daniel and others, have communed on earth with the messengers of God.

LONDON : F. PITMAN, 20, PATERNOSTER ROW. E. C.

Joseph, Mary, the Shepherds, the father of John the Baptist, Mary Magdalene, the Disciples at the Mount of Olives, Peter, Philip, Cornelius, Paul, John the Evangelist; they were all blessed with Spirit communion.

It may be urged, that these furnish no evidence of Spirit-manifestations—of man in Spirit being permitted to manifest himself on earth, for that these messengers were angels, and not men; they were angels, but they had been men. When John fell at the feet of the angel who came down from heaven, the angel said, "See thou do it not, *I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God.*"

The pages of profane history, abound with relations of Spirit-manifestations; of men in spirit, from the unseen world, coming again to the earth.

Seventeen hundred years ago, it is related by Pliny, the Philosopher, that Curtius Rufus, a Roman of obscure position, accompanied the Governor of Africa into Carthage; that one evening there appeared to him the figure of a woman; she told that he would return to Rome, be raised to the highest honors, come back without a province, a proconsul and die there; and she thereupon disappeared. Pliny says, that every circumstance as foretold was accomplished.

He also relates that at Athens was a house, where was frequently seen an old man rattling chains on his hands and feet. This house became the property of Athenodorus, the Philosopher; the old man appeared to him; he followed, and at the spot where the old man vanished, was found a skeleton in chains; the body, says Pliny, was publicly buried, and the old man was never again seen."

Socrates, history tells us, had his Spirit-friend, which was wont to check him, invite, and encourage him in good.

Pire Cotton had constant communications with Spirits.

Careria, a young father, was known to commune with a Spirit, to whom he propounded all his doubts, and received answers and advice.

Franciscus de Bergam, was for several years before his death, assisted by Spirits in the performance of his duties.

Oswald, Bishop of Worcester, had the daily assistance of a Spirit in the saying of his Mass.

Francesca Romana had two celestial Spirits ever with her, sometimes appearing to her in white, at other times in blue, and occasionally in purple, with long golden tresses of hair.

Franciscus Albertirus relates, that in the year 1601 a Spirit-form was seen on one of the altars of this country, with a naked sword in his hand, and which he constantly brandished.

To Albertus, the German Heresiarch, a guardian appeared daily, and imputed to him advice and revelations.

Philip Melancthon, an eye witness, relates that a learned and holy man, by name Simon Grynæus, coming from Heidelberg to Spire, was desirous to hear a certain preacher in that city, who in his sermon did let fall some erroneous propositions of Popish doctrine, much derogatory from the majesty and truth of the Son of God; wherewith Grynæus, being not a little offended, craved speedy conference with the preacher, and laying before him the falsehood and the dan-

ger of his doctrines, exhorted him to an abandonment and retraction of these mis-opinions; the preacher gave good words and fair semblance to Grynæus, and desiring further and more particular conference with him, each imparted to the other their names and lodgings.

Grynæus, upon his return to his lodgings, reported the conference to those who sat at table with him—Melancthon was one. Presently Melancthon was called out of the room to speak with a stranger, who had just arrived. A grave old man, of a good countenance, and richly attired, in a friend's manner, told him, that within one hour, would come certain officers as from the King of the Romans, to attack Grynæus and carry him to prison; wishing Melancthon to charge Grynæus with all possible speed, to flee out of Spire: this said, the old man vanished out of his sight. Melancthon returned to his companions, and related to them what he had seen and heard; he hastened the departure of Grynæus, who had no sooner boated himself on the Rhine, than he was eagerly sought for at his lodgings, by Roman officers. This worthy divine, (as he is styled by Bishop Hall,) in his commentary on Daniel relates these facts, and acknowledges God's providence, in sending his Angel to rescue his faithful servant.

In 1662, it is related of the then Bishop of Gloucester, that Sir Charles Lee, who resided at Waltham, in Essex, had one daughter only by his first wife, and that she died in giving birth to this child.

One night, the daughter saw a light in her chamber after she had retired; there was neither fire nor candle; she called her maid, but the light was gone. The same night there appeared to her the figure of a woman, who told her that she was her mother, and that by twelve o'clock that day, she, (the daughter) would be with her. Miss Lee summoned her maid, dressed and retired to her closet till nine; she then told Lady Evans, her aunt, what had occurred, and requested that as soon as she was dead, a letter, which she had written, might be forwarded to her father. She then desired the chaplain to read prayers; this done, she took her guitar, and psalm book, and played and sung so melodiously, that her music master, who was present, wondered at it. Near twelve, she arose, seated herself in an arm chair, and immediately expired.

In 1716, unusual occurrences took place at the house of Mr. Samuel Wesley, of Epworth, in Lincolnshire, and they formed the subject of an interesting correspondence between the different members of the family. Groans, as of one at the point of death, were heard at the dining room door, and strange knockings in various parts of the house, both by day and by night; sometimes, as if several persons were running up and down stairs; at others, as if a carpenter were plaining; there were generally three knocks—then a cessation—then three again, and so on for hours together,—“All the family, (writes Mrs. Wesley,) have heard the noises at the same time and in the same room.”

Miss Emily Wesley, in a letter to her brother writes, “I am so far from being superstitious, that I was much inclined to infidelity, so that I heartily rejoice, at having such an opportunity of convincing myself, past doubt or scruple, of the existence of some beings besides those we see.”

✱ The family correspondence, and the diary of Mr. Wesley, were published to

the world in 1723, by the Rev. John Wesley, and I am not aware, that the truth of the statement has ever been questioned. These communications were intended only for the members of their own family; as to the world, they evidently did not desire to have the facts made known, for the father in a letter to his son Samuel, says, "While I live I am not ambitious to have these things published to the world."

In 1768, the wife of Sir Watkin William Wyme, was one night forewarned by three successive dreams, that her husband would on the following day be killed while hunting, by a fall from his horse; he laughed at the relation as idle; he went to the hunt, on purpose to convince his wife there was nothing in dreams; his body was brought home a lifeless corpse.

On the 6th of Jan. 1772, at the house of Mrs. Golding, in Stockwell, near London, circumstances occurred which excited great sensation; they were taken down at the time, and signed by six witnesses, and were deposited with a Mr. Marks, who was then a bookseller in St. Martin's Lane. Tables and chairs moved about, plates and dishes fell down, crockery was broken; in short, all the furniture appeared to be gifted with the power of locomotion; but no natural cause was ever arrived at, as producing these extraordinary effects. It is to be remarked, that none of these occurrences took place, except in the presence of a maid servant, and when she was discharged, they ceased altogether.

In the year 1838, a family who resided at King Croft, Kirkendbright, were much disturbed; things were carried about, as if by unseen hands; voices and noises were frequently heard, and the family and their friends were occasionally lifted off the ground. These facts are attested by fourteen persons, ministers and gentlemen.

At Liepen, in Upper Hipe, Professor Schipperl was subjected to the following: his doors were knocked at violently—his windows were broken again and again—his lamp by which he was reading, would be taken off his desk, and carried to the other end of the room; his books would sometimes be torn to pieces; and when lecturing, he has had the sheet he was reading from, torn out of his book; on every occasion the agent was invisible.

To come nearer to our own times, there is a house at Willington, in the neighbourhood of Newcastle-upon-Tyne, where not only are noises heard, but figures are frequently seen. "I distinctly saw, (says a Mr. Drury) the figure of a female, attired in greyish garments, with one hand pressed on the chest, as if in pain, the other, the right hand, extended towards the floor, with the index finger pointing downwards." Mr. Drury went to the house an unbeliever; he says, "no one could be more disbeliever, and now no one can be more satisfied than myself." Mr. Proctor, who is the proprietor, states, that he can evidence by thirty witnesses, things which have taken place in his house, and which can only be accounted for by spiritual agency. He tell us that, not only is the figure of a female seen, but that very frequently is seen the appearance of a man, bare-headed, in a flowing robe like a surplice, walking up and down stairs, knocking and striking the bannisters, as if with a stick, and sighing and groaning. Any one who will take the trouble to visit the neighbourhood, as Mr. Wm. Howitt

did, will find the circumstances as well evidenced as the house itself.

At Sunderland, in the County of Durham, a girl of the age of thirteen, and whose name was Mary Jobson, was suddenly seized with what appeared to her parents and friends, to be fits, and which continued for about eleven weeks; during this time were heard strange noises and knockings; sometimes foot-steps, at other times the clashing of arms; sounds of sweet music; voices from an unseen; now reproving, then encouraging; and they were told amongst other things by the unseen, that the Spirit of the girl occasionally left her body, and that another Spirit possessed itself thereof. These facts are attested by two physicians and two surgeons—one of the physicians, Dr. Clanny, was well known to many of the members of my own family; he was an able, clever, and truthful man. Mary Jobson I believe, is still living.

In Stevenson-street, North Shields, is a house where noises have been frequently heard, as of some one walking in the passage, as of a child crying, and the sound of a child's rattle, and the sobbing of a woman. A door leading to the roof was constantly opened by an unseen agent; the house was repaired, and near this door was found the skeleton of a child.

It is related by Baron Dupotet, that in the month of Nov. 1846, at Rambouillet, in the house of a farmer, plates would roll off the table, without any visible agency, and furniture would crack and oscillate.

The strange things which were reported to have taken place in the house of Mr. Williams, Moscow road, Bayswater, about eight years ago, must be in the recollection of many; jugs came off their hooks: pictures fell from the walls: tables and chairs moved about to the great discomfiture of the family; no explanation was ever given—but as the occurrences took place only when a little Spanish girl was present, she got the credit of producing these startling phenomena. This girl was only ten years old.

I will trouble you with one more relation only, though many others might be added. "The following, (says Sir Walter Scott,) was related to me by my friend, Mr. William Clark, who was one of the most accurate intelligent, and acute persons I have known in the course of my life."

"It was about the eventful year 1800, when the Emperor Paul laid his Embargo on British trade, that my friend, on a journey to London, found himself in company in the mail coach, with a seafaring man of middle age and respectable appearance, who announced himself as the master of a vessel in the Baltic Trade, and a sufferer by the embargo."

In the course of the conversation, the seaman told Mr. Clark that he was a believer in apparitions, and related the following:—"In my youth, I was mate of a Slave vessel, from Liverpool. The captain was a man of variable temper, sometimes kind and courteous, but subject to fits of humour, dislike, and passion, during which he was violent, tyrannical, and cruel. He took a particular dislike to one sailor on board, an elderly man, of the name of Jones. To this sailor he seldom spoke without threats and abuse, which the old man was apt to return.

On one occasion Jones appeared slow in getting out of the yard, the captain abused him, the man made a saucy answer, whereupon the captain taking a

blunderbuss loaded with slugs, took a deliberate aim, fired, and mortally wounded Jones. The man was handed down from the yard, he fixed his eyes on the captain, and said, "Sir, you have done for me, but I will never leave you."

"The captain told me, (said the seaman,) that the sailor was never from his sight, and ever by his side. I am resolved, said he, to bear this no longer. I heard a splash; he had thrown himself into the sea; and when just about to sink, he seemed to make a last exertion, sprung half out of the water, and clasping his hands towards me, I heard him call, "Jones is with me now." He then sunk, and was seen no more."

Neither the philosopher, nor the man of science, has ever been able to account for these manifestations; it is true, we are told, that some have been traced to trick and delusion; granted, but what then? How are the others to be accounted for? In some instances there may be trick; in others delusion: but this is no answer to all:

Such cases I consider, deserve our best attention; for if tricks or delusions, they ought to be exposed; and if they are the doings of unseen beings—if they are the doings of Spirit-men—if they are Spirit-manifestations, then it would be well that this truth should be known and acknowledged;—if the miser knew, that after life he clung in spirit to his idol gold, his worse than worthless gold; if the parent, who forgetful of his nature and his God, believed, that the Spirit-nestling, when robbed of its little home of love, still haunts the demon spot; if the blood-stained murderer were assured, that by his side in spirit, ever walked his victim; would the miser, think ye, hoard his gold? Would parent, child destroy? Would there be found the man to strike the assassin's blow? Might not the murdering hand sometimes be stayed, e're it let the life blood flow?

I do not ask you to believe these profane relations, for I have no other evidence than the endorsements of the writers, and I cannot agree with Sir W. Scott, that such statements bearing creditable names on their front, walk through society unchallenged; on the contrary, experience has taught me, that society not only challenges, but pertinaciously desires enquiry, and obstinately resists belief, as though these were matters of idle story, and with which it had no concern: nay it is difficult on this almost forbidden subject, to gain the attention of an audience for one short hour, and when its sand has run, what then?—You hear the whisper, he's a visionary;—it may be he believes, but we men of common sense, we deny the facts, and we will not waste our time in the enquiry:—oft has this been said, and it will be repeated again and again.

I myself, how ever much I may desire to question all profane relations, dare not venture to deny, simply because I have not seen; for were I to limit my belief to mine own experiences, this Isle would hardly be; and the great globe must sever into fragments, to accomodate itself to my finite understanding.

Besides, too, I have had so many opportunities of witnessing Spirit-Communion, so many personal experiences of the presence of spiritual beings, that it would ill become me to encourage, even for one instant the breath of disbelief.

Nay, on the contrary, it is my desire, and it will be my endeavour, to satisfy you, that whether the above relations be true or false, that at this hour, man, in

spirit, does revisit earth, and communicate with the living;—that men and women who once trod earth's plane as we do, and having cast off their mortality, are now in spirit walking with us as of old; one instructing, as the angel of the Lord did Daniel; another, disposing of the opportunities of our calling for good, as they did Philip the Eunuch: one assuaging our afflictions, as they comforted Hagar; another opposing us in our courses, as they did Moses; one encouraging us in our devotions, as they did Paul, Silas, and Cornelius; another delivering from prison, unbarring the prison doors and setting free the captive, as Peter; one exciting our courage, as Theodosius and Elias; another refreshing and cheering us in our trials and our sufferings, as they did the apostles of old.

When Abraham sent a servant to procure a wife for his son, the servant saw nothing but men like himself, Abraham saw an angel force contriving the work; God, says the inspired volume, "God shall send an angel before thee, that thou mayest take a wife thence."

When the Israelites forcibly compelled the Canaanites at the point of the sword, the Ammonites and the other branded nations, nothing was seen but their own arms; the angel of the Lord was before them and he was driving them hence. "I will send mine angel saith the Lord of Hosts before them, before whom I will drive them hence."

When the Egyptian first born died in one night, there was nothing to induce the belief, that it was aught but natural; and yet we who have read, and believe the Holy word, know that they were smitten by the angel-hand of one of God's messengers; when cures were wrought in the pool of Bethesda, the standers-by saw the waters moved, they saw not the messenger of God descend from the spirit world and endow the water with its healing qualities.

Gehazi saw his master preserved from the Aramite Troops, and if his eyes had not been opened by the prophet's prayers, he had not seen that the succour came from above.

Had we seen the house fall on the heads of Job's children, we might have thought it the effect of natural causes; it was the doing of a Spirit; God in his word tells us so.

Had we witnessed the Assyrians falling by thousands, we might have said it was caused by some strange infection; we know that.

"The angel of death, spread his wings on the blast,
And breathed in the face of the foe as he past."

Had we lived in former years, we might have discarded as foolishness, all which could not be weighed in the scales of philosophy, or measured by the rule of science—but happily for us, we live in other and in later days; we have the Bible; we believe in God as our Creator, in the Bible as his word, and in his word as truth. We bend not the knee at the gilded altar of science; we bow not before the painted throne of philosophy: we in all simplicity accept the Word—we are the clay, God is the fashioner; and shall the clay say to him that fashioneth it, what maketh thou, or thy work, he hath no hands.

The Bible records then let us accept, man's statements let us question, seeking for the truth.

I have already cast a little casket of Spirit-Manifestations upon the waters,—*they are truth*, and to them I do ask your credence, for I can evidence them by the *living testimony* of tens and of twenties,—of men and women, your equals, and whose words ye cannot doubt, whose statements ye will not venture to deny.

I have therein stated, and I repeat, that loud knocks have been heard to proceed from walls and tables;—that tables and chairs have been seen by all in the room, to move in every direction;—accordions have been played;—a moderator lamp has been moved on the table;—rings have been taken off our fingers, and afterwards replaced; hand-bells have been carried about and rung at request;—noises have been heard as of some one walking the room; sometimes as of a carpenter planing; a book has been torn to pieces; papers has been written on; the Bible has been opened at the 13th chapter of St. Matthew, the page has been turned down—the 16th and 17th verses were marked in pencil and which we were desired to read—the Spirit hands that opened the Bible, folded the leaf, and marked with the pencil, were visible to all, and intelligible communications have been received; these have occurred in my own house, and in the absence of any natural or physical agency.

We have often seen the Spirit-hands; often have they greeted us as when on earth; they were not mortal, they were not flesh, and still they felt like mortal hands; but they eluded when we grasped; they vanished as it were,—they melted into air,—the arm was always draped in white—they need not the open door to come and go; matter hinders not their progress; it does not as you know, impede the spirit in its flight, when it leaves its mortal covering; no judge's fiat, no gaoler's key, is needed to unlock the prison door and set the captive free; when Spirit-man puts off earth's garment, he is free; he goes in freedom and comes again.

I cannot deny, that rapping, and table moving, and many of the Spirit Manifestations which I have related, do appear unsuited for a being from the unseen world; and yet I am reminded, how oft from small beginnings great things spring.

I see the acorn as it leaves its parent tree, fall unheeded in the dust below; man treads it under foot; nature's voice proclaims aloud, it is the cradle of the giant oak, ere long to be the mighty ship, to brave the storm, and bear man safely to the wished for shore.

I hear the rap by hand unseen, and if it be from a messenger of God, may it not like the acorn, cradle into life a mighty tree, whose every leaf shall be intelligence, and every blossom be a wisdom, to ripen into fruit of love and charity.

Each time man walks the earth; at every step, the leaf, the reptile and the very meanest of the insect tribe, in nature's simplest language teach:—"Judge not the Infinite by finite; man may deem us little and unworthy, but the hand that made us is divine, and we too form links not unimportant, in creation's endless chain."

Let it never be forgotten, that had we lived in the days of Sarah, of Hagar, of Manoah, we might have denied the angels message, as unworthy of an angel's

mission; had we been subject to the rule of Herod, we too perchance might have breathed forth the heartless sneer, "Is not this the carpenter?"

But the men of those days forget, and we forgot, that God's ways are not our ways, and that his thoughts are not our thoughts,—He sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers,—He said, and the heavens and the earth were created; His voice, stilleth the tempest, and the winds and the waves, they obey Him. Honor and majesty are before Him; strength and beauty, are in His sanctuary; He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke: He turneth the rock into a standing water, and the flint into a fountain of waters. Heaven is His throne and earth His footstool; and who hath seen the mind of the Lord, that he may instruct him?

Let us not then in the pride of our knowledge, and in the vanity of our wisdom, despise the Spirits humble rap; rather let us follow in its course, as shepherds did the star; it has led some, and will lead many to their infinite God.

Ye cannot think, if Spirits rap and knock, that there, their mission ends. You hear it knocking at your door; can language speak more plainly? Does it not tell to every inmate, there is one without? He knocks for you to open, that he may enter in. So when Spirit raps, he knocks that you may open wide your doors, that he may enter in and commune freely: the Spirit rap wakes from mortal slumber; man hears an angel at the door—"We bring unto you a message of great joy,—we come to teach truths,"—truths which may in time change God's earth, and restore to man the likeness of his maker.

Hear ye the knock? open wide your gates, and let the Spirit in—give ear, and hear his message from the unseen world * "We are sent from God as a star to lead all to the home above; we are by God to sow flowers of love on your cold world; we are truth proceeding from God, as rays from the sun, lighting dark spots, and throwing love and warmth on your earth; God sends us— we are his and only his messengers—we come to teach great truths—we come to teach the internal sense, the spiritual meaning of the Bible—the Bible is as God's but a seed planted by an angel on your earth—take it to your hearts, it will in time become a flower, and our sayings shall fall like morning dew, and your hearts and the word shall bloom together; God's earth is now dark, unpeopled, uncultured, rugged, and bare; here and there may be seen a flower of love and truth, wild and beautiful, living in the love of God, but alas, is it lovely, peeping forth amidst hedge rows of falsities; we are sent to keep our brother Spirits in the flesh, to cultivate the flowers of love and truth; to cover earth with stores of beauty; to water it's trees so that they may bear leaves, and blossom, and bring forth fruit; to re-create a paradise, where heaven's dews shall refresh eternally, and God's Sun, his Word, the Bible, shine for ever. Oh! if ye will but listen, we will teach you heavenly truths; oh! if ye will but follow our advice and read high in Spirit truth, ye will then do the will of our and your God, and fit yourselves for his kingdom, which is at hand."

"We come (say they) to draw aside the veil of materialism,"—to draw aside

† The quotations in verse are from the Spirit-Writings of Hume. The quotations in prose are from the Spirit Writings of my child.

that veil, which overshadows God's earth, and blights every bud of promise; they come to uproot that all destroying Upas whose shadow is death, and whose perfume is poison,—whose shade is the face of the living, and whose food, is the life-blood, there all is blackness and darkness; the dry bones never bleach; God's sun never shines, through its leafless, blossomless, spiritless, branches.

They come not to affright and to terrify, not for amusement or wonder; they come to make all mortality's mantle unclasp, that they in the spirit may live;—theirs is a vint of love;—they come, in the inspired language of Harri—

“ They come, with the dew in the roses,
When the twilight is fading away,
And the soul, like a blossom encloses,
To bloom in the infinite day.
They come in our holiest hours,
When love, the heart's inmost unbars,
Like Spring with its fragrance of flowers,
Like night with its glory of stars.”

They come with the sunshine of Spiritualism; they come to dispel the mists of materialism,—and where is the materialist, that in his heart's lone solitude does not their mission hail?

The materialist, whose hopes are not beyond the grave, endures many a bitter pang, the true believer knows not of; his heart-strings are oft untuned: you should hear the harsh discordant sounds, when dull materialism strikes the chords; there is no melody in that sad melancholy strain; there are moments, when the unbeliever in futurity, would give all that he possesses for one drop of the still waters of truth, to flow into life's crystal goblet, to cool the scorching flame of unbelief.

See the mother, devout believer in the future, humbly bow before her maker's Will, and with a mother's love, restore to God, the gift he gave; see the tears that trickle down her cheek, so pure and bright,—like dew drops fresh from heaven,—purest essence of the immortal, manifested through mortality; see her quivering lip, as she drinks earth's cup to the dregs—hear her tremblingly whisper forth in holiest prayer “ My God thy will be done,” and see her when the moment's past, calm and resigned, yet sorrowful; one bright gem, has fallen from her earthly diadem, to shine eternal in the mansions of her God.

See the sterner man, unhappy unbeliever in the future; see him take his last fond embrace of that dear child; his hopes are not beyond the grave, and as the dust trembles on the coffin-lid, that covers, as he thinks, all that lived and moved,—all he loved so dearly,—no mortal pen can faintly trace the agony of that sad moment. Oh! if there be any here who cherish unbelief; if there be any here who deny God and profane his word, may he be permitted by God, in his infinite love and wisdom to see with his eyes and to hear with his ears, then his unbelief shall vanish like the mist of the night before the sun of the morn, and he will humbly bow his knee, and render heartfelt thanks to God Almighty, for his boundless mercy.

They come to bruise the seed, and to destroy the flower of atheism:—

“ Cheerless atheism !
Serpent that mak'st thy den in human minds
Tiger that mak'st thy lair in human hearts;

Pale genius—blind—who bat like, through the dark soarest,
 And for thy rest, chooseth the catacomb.
 Thy touch benumbs the soul;
 Beneath thy icy smile all flowers lie dead;
 What primal nothingness conceived thee in its womb
 And out of its own vacancy created form?
 Dead superstition bred thee, as a corpse breeds pestilence,
 To slay the living soul."

They come to tell us of their existence, their world and its beauties; their pursuits and their occupations; they come to sow in human hearts the seeds of flowers, to blossom above; they come to teach; "our teachings, say they, will give light and hope to some; they may be long on the stream of life, but the day will come, when they shall catch the sunlight, and their silver ripples shall be heard, and their pure waters satisfy:—

" 'Tis theirs to purify
 Man's inward shrine, to clear the mind's blue sky
 From earth born shadows; to remove the veil
 That hides the Spirit-World. Where they prevail
 Body and mind alike are born anew
 As flowers that drink new life from morning dew."

"God wills," say they, "all things, and he wills us to come to earth, to model a statue bright and beautiful, the statue of truth on the golden pedestal of faith; listen and we will teach, so that you may the easier prepare yourselves for a higher state here. When we were on your earth, we had no such opportunities.

CREEDS NOT WANTED.

"Let there be no creeds; let there be one universal love for God and truth only, and then creeds are not wanted; make up each others sympathies; tie them into one knot; concentrate the rays into one spot, and strengthen all the silver cords of affection, and ever strive to keep in one calm and holy mind, as one beautiful flower, offering fragrance to the kingdom of God. Mine house (saith the Lord) shall be called an house of prayer for all people."

HEAVEN A REALITY.

"All we have, in our world, is reality and truth; not so in yours; your world is wonder—it is gilded over,—ours is real gold. Yours is but the shadow of our bright sphere—each tree—each flower—each drop of crystal dew, is but the likeness of the brighter one with us."

We have magnificent temples and gardens of surpassing beauty; our harps are of gold, and their music's divine."

SOCIETIES IN HEAVEN.

"We have here, neither time nor space; we dwell in societies *formed by our affections*. Your ties of relationship bind not here. Minds of one accord, attuned like harps well strung; true harmony alone binds here,—ours is the silken cord of love.

SPIRIT DRESS.

"Our garments vary with our states—the higher we become the purer our dress."

"I used (said my sister) to wear a wreath, now I wear a crown of flowers;

purple and white; and my raiment is of shining light—I have progressed—I am much happier than when on earth—I feel as a bird when set free.”

SPIRIT OCCUPATIONS.

“Our occupations are various;—some are preaching the word to Spirits who dwell in lower spheres, others are gathering truths from higher spheres; we all live a life of uses: our occupations are more real than yours—they are of love and charity.”

“Ours is a fixed employ,
We visit men below,
We find our endless joy,
Mid scenes of human woe.”

ATTENDANT SPIRITS.

“There are always two Spirits with every human being, one on the right and the other on the left—the one on the right is a good Spirit, clothed in garments of beauty, the other, on the left is an evil Spirit, clothed in dark garments; turn ye ever to the bright angel, the evil one will then retire.”

“There stands about each mortal breast,
A stranger from the Spirit-shore;
The robes of light his form invest,
His heart with love reels o’er and o’er.”

FREE WILL.

“Man has free will, for although the Almighty is Omnipotent and Omniscient, and does see and know before-hand, yet he never interferes with, but ever permits man’s will to act freely.”

RELIGION IN THE OTHER WORLD.

“In our world there is progression—the man who on earth loved good, when he in spirit comes to us, progresses in his good—and the bad man when he leaves your world, though deep in sin, even he may progress if he will—he may enter progression’s gate, *if he will knock*—but he must knock, or it will never open,—on earth he planted his flower,—it rooted, it grew, and was blossomless, and can never bear fruit here;—a new one must be planted; the bad man must love the light, and strive to see it; and if so, he will progress, but he never can attain to that perfect happiness, which awaits the man who on your earth was good;—he has painted his picture, it may be improved, but it never can be made perfect—the man whose earthly picture is badly painted, can never stand by the man, who has painted his picture without faults and without falses.”

NO DEATH.

“Man never dies—Earth is his school—the more perfect there, the higher here. When the Spirit is freed from the body and after three days it enters into the Spirit-world.”

“Before man in Spirit can reach heaven, in its full and complete meaning, he must pass through seven distinct states or spheres;—as each Spirit changes his state, so in like manner does he change his garments, and when the seventh garment is off, then man in Spirit is pure and spotless—he is conjoined to God in love, in truth, and in purity.”

HEAVEN AND HELL.

“Heaven is composed of many states. “In my Father’s house are many

mansions." Hell, too is composed of many states; there are the higher and the lower hells."

EVIL SPIRITS.

"Evil Spirits neither give nor receive good—they veil God's truth—they turn from the good Shepherd's voice—they are dark and cold—they live where there is no light—one star only shines to lead them to their Saviour, if they will, to see his blessing and his love."

NO DEVIL.

"There is no such being as a created devil, as is supposed by your world. Each man who on earth has led a life of wickedness, and whose mind is filled with fables and with evils, when he leaves the body and exists in Spirit, he is a devil—hence all in hell are devils."

GOOD AND EVIL.

"Evil comes not from God—evil is from man—it is a statue of stone, and will crumble into dust. Good is from God, it is a living figure, breathing life, and will exist for ever."

THOU SHALT NOT KILL.

"Man has no right to kill his fellow-man under any pretence whatever—not even in self-defence—he that does so, lacks the love of God. "Put up again thy sword into its place," said Christ to his follower. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels,"—believe in God, and trust in him."

EVIL SPIRITS NOT TO BE FEARED.

"Spirits are ever with you—the good and the evil—read your Bible—clothe yourselves in God's armour—pray with your hearts, not with your lips, and then you will not fear evil Spirits."

"O! they are wrong who fondly dream
A form of prayer can save a man,
'Tis like that petrifying stream,
That turns the living rose to stone.
In vain we pluck the marble flowers,
In vain we press them to the heart,
They lure no love-birds to the bowers,
No sweets their icy leaves impart."

"O pray with your hearts, not with your lips—throw not your natural reason aside, but ascend to the spiritual; let spiritual reason and spiritual intellect guide you; be charitable—be peace-makers, love one another, do good to all, reprove and improve, guide and help each other, for ye are brothers and sisters in spirit."

I will now give you the Spirit-Bible-explanations—I will give them as though you were present in the Circle.

"To-night a circle."

"Assemble early, and read aloud from 'Wisdom of Angels' "

"Let your conversation be spiritual."

"Have the Bible open at St. Matthew."

"We like at the commencement of the evening, whilst the young ones are with you, music before the circle: for music is not only to amuse and please,—it is to lead the soul to higher aspirations, and to loftier purposes; it harmonises

and quiets all the little minds, as it sweetly sings through the trees of our and your world."

"Your not having the book we wished you to read from, will not prevent our light bark from starting on the great ocean of truth, and landing safely its goods on your hearts."

"The open Bible is the beacon to guide us aright; music, the soft rippling of the waves, and prayer the rudder to steer us safely. Sing the Angel's whisper, and the Child's Prayer."

"Read the 18th 19th, and 20th v. of the 21st chap. of St. Matthew, and we will explain the internal or spiritual meaning."

"The external letter of the Word of God, is the body, or garment; the living spirit is within. Some do not regard the garment, but it is the garment of divine influx, and you only can join with the Divine, by first apprehending this body or garment; always know, and by your inner spirit feel, that when you are reading the Word of God, you are approaching the hem of the garment of Jesus. If he were with you in the midst, you think you would fall down and kiss the hem—do so now, for he is with you, aye in the very midst—always to such the garment reveal, for by touching, you have communion, and by reading the Word externally, you speak internally to Jesus—remember, there is not one word in the Bible, which has not a spiritual as well as a natural meaning; every word is truth; the Bible is a true history; but within is contained far more than mere history; the letters in that Holy Book, are as it were the hem of the garment—within is the Spirit—within is the spiritual meaning, which is addressed to the Spirit—therefore when we give you the explanations, we do not mean you to think, that the words have not their natural meaning; they have their natural, and their spiritual meaning also: the natural is the covering of the spirit within."

XXI CHAP. ST. MATTHEW, 18, 19, AND 20 v.

18 v. Now in the morning, as he returned into the city, he hungered. 19. And when he saw a fig-tree in the way, he came to it and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever; and presently the fig-tree was withered away. 20. And when the Disciples saw it, they marvelled, saying, how soon is the fig-tree withered away.

"By the 'Morning,' you must understand the Lord's advent, for as the natural Sun rises in the natural morning to dispense his blessings of heat and light to the natural world, which if deprived thereof must perish, so the Sun of Righteousness rises to dispense his blessings of spiritual heat and light to the world, would otherwise perish spiritually in cold and darkness. It is therefore said, 'As he returned into the city;' by 'he' is meant the blessed Jesus; by 'the city,' the Church; and by returning into the city, his advent to the Church, for the purpose of instructing, of reforming, of purifying, and of saving it. 'He hungered'; by hunger, is not to be understood natural hunger only, but spiritual hunger, which when predicated of the Blessed Jesus, is his ardent and divine desire, that his Church, or his people, should become receptive of all the good and blessing of his divine mercy above."

"The 'fig-tree' being without fruit, is representative of the Jewish Church at

that period, as destitute of rational good; by Jesus seeing it, is spiritually meant, Divine inspection into the state of the Jewish Church as to that good, and by his coming to it and finding 'nothing but leaves only,' is the Divine discovery, that truth was falsified in that Church; for the leaves of a barren fig-tree mean falsified truth. "And said unto it." Jesus saying unto it is Divine indication concerning the Church, in which was no natural good, and nothing but truth falsified. 'Let no fruit grow on thee henceforth for ever.' That the Jewish nation, which is the fig-tree destitute of natural good, would always remain so, and would for ever continue in the same disposition to falsify truth."

"And presently the fig-tree was withered away." The fig-tree withering away, is the future state of the Jewish nation, being deprived for ever of spiritual growth and fruitfulness. 'And when the disciples saw it they marvelled'; they were astonished that any nation could be so extremely wicked, as to deprive themselves of receiving and bringing forth the fruit of the eternal truth, and thus connecting themselves with the Supreme, and with all the happiness of his everlasting kingdom."

Such is the Spirit's explanation of the Parable of the Fig-tree; and again, "read the 23, 24, 25, and 26, verses of the 8th chap. of St. Matthew." "We come to give light where there is darkness."

VIII CHAP. ST. MATTHEW, 23, 24, 25, AND 26 v.

23 v. And when he was entered into a ship, his disciples followed him. 24 v. And behold there arose a great tempest in the sea, inasmuch that the ship was covered with the waves, but he was asleep. 25 v. And he saith to them, why are ye fearful O ye of little faith? then he arose and rebuked the wind and the sea, and there was a great calm.

"By Jesus entering into a ship, and his disciples following him, is to be understood spiritually their entering into the knowledge and truths derived from the Word of God."

"And behold there arose a great tempest in the sea." "When man first enters into the knowledges and truths of the Word of God, his mind is agitated, for when first the truths of God are given to the mind, spiritual trials and temptations come, causing spiritual disturbance, hence there arises a great tempest—a spiritual conflict."

"Inasmuch that the ship was covered with the waves." "The knowledge of good and truth were tossed, by the disturbed affections and desires of the man—the ship, representing the knowledge of good and truth; the waves, the disturbed affections, which covered the ship."

"But he was asleep." "This is an important passage, by "he was asleep" is not to be understood, that Jesus was really asleep, and therefore did not see his disciples—the spiritual affections and thoughts of the disciples were permitted to lay dormant, and hence they did not perceive him, they were not with him. When Jesus is asleep to those in the ship, to those who have entered into the knowledges of good and truth, it is not that he is asleep, it is that they do not see or recognize him. To them who are in the ship, and do not recognize their God, he appears asleep."

"And his disciples came to him and awoke him, saying." "They came to him spiritually—they devoted their thoughts to him—they brought their spiritual affections to their God—for by coming to him, is the elevating of your thoughts to him, and by awakening, is the elevating of the understanding to the Lord."

"Lord save us we perish." "Awakened from the slumber of the mind and the affections they had fallen into, they now perceived the danger they were in, and they recognized the one who alone could save. "And he saith unto them" that is, the Divine influx was conjoined to them."

"Why are ye fearful? O! ye of little faith." "Ye are weak in the heavenly principles, for none can fear, except they do not stand firm in the truth—they who do stand firm, have no fear. "Then he arose" Jesus arose—the God of all became elevated in the minds of men. "And rebuked the winds and the sea." He destroyed the infernal influence represented, and the wind and the disturbed desires and thoughts ceased by that influence: for when God becomes the God of the man, man is elevated to his God. "And there was a great calm." "The mind of man having received and recognized and acknowledged his God, all his thoughts, and desires, and affections, spring from God and to God; then was perfect peace and perfect happiness. "There was a great calm."

Then followed this blessing—

"God bless you, love you, and guide you,—may you be as one crew, in our ship; all bound for the same shore; each bearing something precious to the same great Master; calling upon him to calm the waves; looking to him as his children; taking hold of angels' hands; looking up to angels' eyes, and loving angels, not for themselves alone, but as sent from God; seeing everything of God, making him your true love; loving him as he loves you. Dear children, all look up and bless him, and may all your hearts together say, thy will be done, my God. Amen."

And again, "We wish to explain the 16th and 17th v. of the 8th chap. of St. Matthew, and to impress upon you all that the Bible has an internal, or spiritual, as well as an external, or natural meaning; you all know the external or natural meaning of these two verses, but few have any knowledge of their internal or spiritual meaning, and we therefore come to open it to you."

VIII CHAP. ST. MATTHEW 16 AND 17 V.

16. "When the even was come, they brought unto him many that were possessed of Devils; and he cast out the Spirits with his word, and healed all that were sick: 17. That it might be fulfilled which was spoken by Esaias, the Prophet, saying, himself took our infirmities and bear our sicknesses."

"When the even was come," 'Even' represents the state of the Church, devoid of good and truth; the Spiritual day was done—the Spiritual Sun had set upon the night of mortals, for they were void of good and truth—the even was come."

[Concluded in Supplement issued with this Number.]

A LECTURE, will be delivered by Mr. GILBERT, at the Music Hall, Store Street, Bedford Square, London, on the evening of Monday, the 23rd instant, at Eight o'clock.

Subject—"The Spirit Manifestations of the present day; their nature and uses."

Admission—Boxes 3s. and 2s. Body of the Hall, Reserved Seats, 2s.; non-reserved, 1s.

N. B. There will not be any physical manifestations—pictorial illustrations only.

Printed at "THE BRITISH SPIRITUAL TELEGRAPH" Office, Keighley, Yorkshire